CONNECTICUT

CONVENTION SERMON

1896

SAMUEL HART D.D.

BISHOP SEABURY AND CONNECTICUT CHURCHMANSHIP

A SERMON

PREACHED BEFORE THE

CONVENTION

OF THE

DIOCESE OF CONNECTICUT

IN

ST. JOHN'S CHURCH HARTFORD

JUNE 9TH 1896

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NOTE

At the Convention of 1895 the Bishop was "respectfully and affectionately desired, at the next Convention, the year being the centenary of the death of Bishop Seabury, to preach a sermon commemorative of the Diocesan work of the first Bishop of Connecticut, and thus to complete the worthy tribute which he has paid to the character and labors of his great predecessor." The Bishop, feeling that he must be excused from the preparation of the sermon, appointed a preacher for the opening service of the Convention of 1896, with the request that he would take for his subject that which was suggested in the resolution quoted above.

The writer had already prepared a sermon (on St. Matthew vii. 24) suggested by the centenary commemoration of the death of Bishop Seabury, and had preached it in Grace Church, Newington, and in Grace Church, Windsor; and portions of this sermon were included in that prepared for the Convention.

In preaching the sermon certain parts were for brevity's sake omitted; it has not been thought necessary to indicate them on the printed pages.

CONVENTION SERMON

St. John iv. 34–38.

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.

And herein is that saying true, One soweth, and another reapeth.

I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours.

I. Our blessed Lord, who often Himself spoke in parables and proverbs, vouchsafed at times to draw lessons from proverbs and phrases which passed current among those to whom He spoke. It was a part of His divine method either to begin with a hard saying out of which He brought instruction as to doctrine and duty, or to make some unwonted application of an acknowledged truth, showing its wondrous depth and power. In the words which have just been read He seems to have quoted two proverbs, each in its way confessedly true, but each having on His lips the power of teaching a lesson that no other could have inferred from it.

While sitting hungry and weary at Jacob's well, the Lord had talked with a Samaritan woman, a woman in whose life there had been much to

blame but who had not lost the power of apprehending moral and spiritual truth. So readily had she understood Him that He had been able to tell her what (so far as we know) He had told no one else as yet, that He was the Christ. And when His disciples came to Him with the food which they were bringing from the city hard by, He could assure them of great results that were to come from the few words which had been spoken during their absence. This He said under the guise of two proverbial sayings, which in part concealed and in part declared His meaning. The one, which on its best interpretation was a maxim of prudence warning against undue haste in looking for results, He turned in such way as to show the certainty of results that were near at hand; the other, which with a worldly cynicism spoke of life as toil without reward for the laborer, He so read as to teach the blessedness and the fruitfulness of all true service of God. Men of the world might say that the harvest was always four months off from any one who looked for it or made preparations for it; the real harvest, as to which the Apostles did not even know that there was a plot of ground into which to cast the seed, was already white to harvest and waiting for the reaper. It might seem to the careless observer that no one gained anything from his labors in the field of work and duty, but that all was done to benefit another who had put no work upon it; and true it was that the reaper was in the ordering of things a

different person from the sower; yet not so that the one had all the toil and the other all the joy, because both sower and reaper were to have joy together.

All this was strange teaching for that time and place. And when the Lord went on to tell the Apostles that they had been sent even then to reap that on which they had bestowed no labor, that their part was not then and there the toil of the sower but the joy of the reaper, that other men had labored and they had entered into the labors of others, the words were still more strange. The country of Samaria must have seemed all uncared for and untilled, avoided by the pious Jew as specially profane, with mutilated Scriptures and a parody of divine worship; yet even there the fields were white to harvest, even there the Apostles needed but to gather that on which they had not put forth labor.* The depth of earnestness and conviction, the receptivity of truth, which were found in the soul of the woman with whom the Lord talked at the well, were shared with others; the Saviour tarried with them but two days, and many, besides those who had accepted the testimony of the woman, believed because of His own words and confessed Him as indeed the Saviour of the world.† It was only a few years after this that, the Lord having ascended, Philip the deacon preached Christ

* Dean Alford, *in loco*, compares the words of Joshua (xxiv. 13) spoken on the self-same spot.

† St. John iv. 39–42.

to the Samaritans, and the people with one accord gave heed unto those things which he spake, and were baptized and soon confirmed by two of the Apostles; and there was, we are told, great joy in that city, the joy of harvest indeed, yet such that both the sower and the reaper rejoiced together.* That verily was fulfilled of which a prophet had spoken in ancient time: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and I will bring again the captivity of my people."† And thus the assertion of the second proverb which the Lord had taken on His lips was corrected; for the sower and the reaper in the spiritual field are the same, and even while the faithful laborer with joy gathers the golden grain he casts fresh seed into the ground and hides it from sight, often with tears because he feels that it can be ill spared or fears that it will be wasted.‡ The Apostles who were with the Lord at His visit to the Samaritan city found a harvest ready for them to reap; but they also sowed a seed from which sprang the fruit that was gathered by Philip and blessed by two of their own number; and we cannot doubt that into the same soil they in their turn cast precious seed, which at a later day gave sheaves to be gathered into the garner of ransomed souls.

So it ever is: the spiritual harvest is not four months off, but the fields are white for it to-day;

* Acts viii. 5–17. † Amos ix. 13, 14. ‡ Psalm cxxvi. 7.

the sower and the reaper, though the work is indeed distinct, are not two men, of whom one has all the toil and another all the joy, but as each reaps he also sows, completing the work of one who has gone before and preparing for the work of a successor. The one proverb is not true in the great field of human souls; the other expresses a truth, but it is different from that of which the words seem at first to tell. In every life there is at every moment a reaping and a sowing, something that comes as a result from the past and something that is to bring results in the future; in every part of the history of the Church of God she is gathering in with joy a harvest which, under God's blessing, has grown from the faithful labors of those who have passed away knowing only of its toil, and she is also sowing with labor and putting out of sight precious seed which shall give happiness and benefit to a generation that is to come.*

II. The words of our Lord, on which I have been thus dwelling, seem to me, my brethren, to have an application to the subject to which I have been asked to direct your thoughts to-day. Thirteen years ago the Churchmen of this diocese commemorated the hundredth anniversary of the election of their first bishop; twelve years ago we kept the centenary of his consecration, and eleven years ago that of his return to this country, his

* See Isaac Williams, *The Nativity*, p. 366.

welcome by his diocese, and the first ordination that he held. And with the Churchmen of Connecticut there were joined in these commemorations the Churchmen throughout this land, those of Scotland, and to a great extent those of England as well. The lessons which were thus brought anew to the minds of Church people in 1883 and the following years are still with us, enforced as they were by the wise and thoughtful words of our Diocesan; and thus we have before us the example of fidelity to faith and order and obedience which was conspicuous in the life and the deeds of Bishop Seabury, and by which he and the good and faithful and brave men who worked with him gave a true and indelible character to our Connecticut Churchmanship.*

At the grave of our first bishop, "the Apostle of the new world,"† there were gathered together a few months ago bishops and clergymen and laypeople, to keep, with services of thanksgiving and words of instruction and exhortation, the hundredth anniversary of his falling on sleep after he had served his generation by the will of God.‡ And it would be seemly, were it but the right voice that should speak to-day, that this Convention of our venerable diocese should be reminded of what we

* See Reports of Seabury Commemorations in Connecticut, at Aberdeen, and in St. Paul's Cathedral.

† "*Novi orbis apostoli sit nomen perenne.*" Inscription written by Bishop Coxe to be placed beneath Bishop Seabury's mitre in Trinity College Library.

‡ Bishop Seabury died at New London, 25th February, 1796.

in Connecticut owe to our first bishop, the man in whom are summed up for us the guiding principles of those early days of faithful struggle which his episcopate crowned, and to whom also we trace back the inspiration of these later years in which his successors, ably helped by earnest clergymen and laymen, have carried out the self-same principles. Bidden to speak when all—and none more than myself—know that it needs another mind to frame the thoughts and another voice to utter the words that belong to this centenary year, it is with unfeigned hesitation that I venture to ask you to think of the application of our Lord's words in my text to the work of our first bishop in and for this his diocese, and to see how they bring admonition and encouragement to the Connecticut Churchmen of to-day. Bishop Seabury was both a reaper of the harvest that grew by reason of the sowing and the tillage of those who worked before him and with him in this colony; we are still gathering the ripened grain that has come from the good seed of which he knew hardly more than that it was good and that it had been cast into the ground, while we in our turn are sowing in the field which is our special care; God grant that they who come after us may find joy in gathering the fruits of our labors, even as we reap with happy thanksgiving that which has in due time come to maturity from the labors and cares of those who have toiled before us!

Look with me, if you will, at two or three of the

aspects in which our first bishop stands prominently before us. The outline of his life and his work are with sufficient clearness in our minds; but let us consider how he was sent of God both to gather a harvest and to sow a seed; it may be that we can find a lesson as to the duty which lies before Connecticut Churchmen at the end of a century since he laid down his work.

III. It is not amiss that we should think of him as a citizen of this commonwealth. He had been born, brought up, and educated in the colony; he had had in great part the experience which made the clergy of Connecticut from 1722 to the date of the Revolution so acceptable to the people among whom they lived both before and after the time of their conforming to the Church of England. Men of blameless lives, well reported of by those who had known them from childhood, they had a place among the people of the colony, knowing its idiosyncrasies and its traditions, its needs and the way in which it would be willing to accept their supply, as those could not have known them who might have been sent from England or who might have come from neighboring colonies. In little more than fifty years thirty-seven young men from Connecticut, under strong pressure of conviction, had gone to England for ordination and returned to these shores, all but seven of them to minister in this colony; and six others, devoting their lives to the same work, had been prevented from return-

ing by shipwreck or sickness or the violence of enemies.* As we all know, there was great prejudice against the Church of England, and some very sober men had grave apprehensions of the results which might follow upon its full establishment here; and there were cases in which individuals were treated with hardship and even with cruelty by reason of their being Churchmen or because their adherence to the Church of England made them supporters of the British Crown;† but we owe it to the civil authority of this colony and to the Standing Order of Christians established therein to confess that Churchmen in the colony of Connecticut were never under any civil disabilities, and that they were at an early date and on what were for the times easy conditions relieved from paying taxes for the ecclesiastical establishment.‡ Such men as Johnson and Leaming and Hubbard

* See Note at the end.

† Seabury himself, as will be noted presently, had been seized by a party of armed men at his own house at Westchester, carried out of the limits of the province, and kept in custody at New Haven for more than a month without a trial and in spite of a protest from the President of the Provincial Congress of New York. The Rev. Jeremiah Leaming, who was the first choice of the clergy of Connecticut for their bishop, was forced to decline by reason of his age and infirmities; he had been "taken from his bed in an inclement wintry night and lodged in the county jail as a tory, with the consequence of a severe cold, which settled in his hip and made him a cripple for the rest of his life." And these were by no means the only instances of the "sufferings of the clergy" in the revolutionary days.

‡ If there had been any Churchmen in the Colony of New Haven or in the towns confederated with it before 1665, they would have been under civil disabilities; but in Connecticut the only religious test required from the beginning was that the governor should be a member of the ecclesiastical establishment. Episcopalians were always classed

and Beach commended this Church to their friends and neighbors and to good people all over the colony; and both by what they did and by what they suffered they made it easy for a bishop, at least for a bishop of the same kind, to come here after the Revolution, with an assurance, as nearly formal as it could be, that there would be no objection to him on the part of the authorities of the State.* A commonwealth which was broad-minded and wise enough to elect Dr. William Samuel Johnson to represent it in the convention that framed the Federal Constitution and to be its first senator in the Federal Congress, though some had treated him with suspicion as not favoring revolutionary methods of securing the rights of British subjects, was also broad-minded and wise enough to put no obstacles in the way of Bishop Seabury's work, and to honor him as a man if not as one having special authority in the Church, though he had a few years before been actually in confinement at New Haven as a Tory, and though he had been during a great part of the war chaplain to the royal troops in New York. And, as might have been expected, Bishop Seabury's obedience to the

among "sober dissenters" in the colony; and the first act for their relief was passed in 1727, only five years after the famous declaration of Cutler, Johnson, and others, which was practically the foundation of the Church in Connecticut; this law allowed the members of any settled religious society to pay their ecclesiastical taxes for the support of their own services instead of those of the standing order. The greatest ecclesiastical severity in Connecticut was reserved for the Separatist Congregationalists.

* Dr. Beardsley's *Life of Bishop Seabury*, pp. 112, sqq.

authority here, "regularly and legitimately constituted," after the Revolution was not only "respectful," as the Article says it should be, but heartily loyal. Very soon after his first meeting with his clergy, he set forth certain changes to be made in the services to adapt them to the change in the civil government, prefacing them with the declaration that the Colony of Connecticut had become a "free, sovereign, and independent State";* and the next year, after the Convocation had formally agreed to similar modifications in the Prayer Book, he officially informed Governor Huntington of the same, "thinking it," he said, "my duty to lay all our transactions in which the State is in any wise concerned, before the Supreme Magistrates"; and he asked the Governor, in case he should think that anything had been done in derogation of "the freedom, sovereignty, or independence of this State," to communicate his sentiments to him.† The Episcopal Church thus continued to hold in the State by the action and the character of Bishop Seabury and his contemporaries the position which it had gained in the Colony by the character and the action of the Church people of the former generation.

* *Reprint of Bishop Seabury's Communion Office*, p. 29.

† Dr. Beardsley's *Life*, p. 266. On Bishop Seabury's relations with Governor Huntington, and the institution of the appointment of the Connecticut State-Fast on Good Friday (a custom now unbroken for a full century), see Dr. Love's *The Fast and Thanksgiving Days of New England*, Chapter XXIV. A Masonic sermon preached by the Bishop in 1795 was inscribed to President Washington "by his affectionate Brother and most devoted Servant, Samuel Seabury."

As every one knows, there have been times of excitement and bitter controversy and wars of pamphlets; and ecclesiastical and civil matters, religion and politics, have had some strange relations with each other here; but the position of this Church in this State has been a position of dignified loyalty and has been recognized as such. The early clergymen, the first bishop, and the clergymen whom he influenced, knew the historic position of the commonwealth and sympathized with the peculiarities of the people to whom they ministered; nay, they were, socially and politically and historically, members of the community and a part of the people; and as the way had in this particular been made ready for the men of a century ago, they made it ready for us; it is for us as Connecticut Churchmen to be good citizens of the State of Connecticut, to study—as so many of us are doing—its history in outline and in detail, to preserve the good qualities which it inherits, to look at the new problems that arise, and to commend the faith and order which we hold to those with whom we share the responsibility for the future of the State. And especially do we owe it to Connecticut that we uphold a high standard of honor and justice and truth, defending these under the shield of God's Commandments and with the fidelity of patriotic men.

IV. Bishop Seabury was also to us in this diocese, and to others, a pattern of what a Christian

bishop and pastor should be. What he brought from Scotland to this country, to the surprise of the English-speaking world, was, in the apt phraseology of that day, "a free, valid, and purely ecclesiastical episcopacy." Such a conception of the episcopal office was practically unknown then, and such exercise of it could not have been found, except in the disestablished and persecuted Scottish Church with its four bishops and its very few clergy. Our first bishop doubtless learned his ideal in some part from them; but, under God, he himself deserves to be honored for the way in which he conceived and undertook his duty as a bishop. He could not have learned in England, at that time, that it was a bishop's office to make constant visitations of his parishes, to administer confirmation wherever there were any to be confirmed, and to be in very deed the pastor of all his people, while yet he lived in great simplicity as a rector and parson and as a neighbor and friend. Even in Scotland, where good Bishop Jolly used to make a formal visitation of the four clergymen of his diocese once in three years, and where with high theories there was strange irregularity of practice, he did not learn what he began to do immediately on his arrival here and his recognition by clergy and people.

For our first bishop at once showed himself the pastor of all his flock, and for a while in certain ways acted as chief pastor in all these States. He visited his people; for he went diligently over his

diocese again and again, confirming at first both old and young, both those who had been life-long communicants, all the time "ready and desirous to be confirmed," and those who were but just ready to be admitted to the Lord's Table, and afterwards those who were specially prepared to receive the blessing that comes with the laying-on of hands. He led and guided the worship of his people; and in particular he brought to us the ancient form of consecration in the Eucharistic service which the Scottish Church had learned from the study of the liturgies of the primitive Church; and he began in his own house, while he was obliged to hold the Lord's-day morning and evening services in the Court-house, the weekly administration of the Sacrament of the Saviour's Body and Blood. To show the constancy and thoroughness of his ministrations, it may be well to gather from a small part of his diary what he did in the fall of 1792, after he had been seven years bishop, on his way home from the General Convention. He came into the diocese about Michaelmas, and began visitations with sermons and confirmations. In about three weeks he had been to Stamford, New Canaan, Ridgefield, Danbury, Redding, Norwalk, Huntington, East Haven, North Guilford, Guilford, and Killingworth, had confirmed two hundred and sixty-five persons, and had preached twenty times. I have said that he did not learn this manner of exercising his episcopate from the bishops abroad. But in going about to minister to the people, he was in a way

following the example of the Connecticut clergy from the beginning. His own father, while settled at New London, had held services in Norwich, North Groton, Windham, Hebron, Middletown, and Simsbury. And the registers kept by the clergymen of those early days tell of ministrations in every part of the colony, often at great distances from the places of their cures. It was these which made the people ready to expect such services from their bishop, and led him to expect to render them. As he went about, he was not only reaping a harvest from their labors, as he confirmed and exhorted those who had been trained by faithful pastors; the very fact of his visitations was due to what they had done. We read of no such journeys or visitations on the part of the other bishops consecrated abroad for American sees; for a while it seems as if the custom of the first bishop of Connecticut had not even passed to his successors; but the example of the first bishop and the genius of Connecticut Churchmanship again prevailed, and constant visitation became our custom here and, in fact, the custom throughout the land. Bishop Seabury was the model of the American episcopate, even more really in some ways than Bishop Wilberforce was the model of the modern English episcopate. Our fathers and we in this diocese have had great reason to be thankful for it, as we have been helped and blessed by it; and the example has reached and affected all the Church work of the diocese. I think that we may trace back nearly all that is

good in our pastoral and missionary work to influences that came from the faithful men of the early times, concentrated in the example of the great man to whom our thoughts have been specially directed to-day; yet not as influences that lack the power of inspiring growth, nor as an example that is satisfied by a simple reproduction; we must needs, if we would do what they would do were they here to-day, adopt new methods and mark out our own path; but in parochial and archidiaconal and diocesan work we shall do our duty best if we enter into and appropriate and extend the labors of those who have toiled before us. We shall never act up to the ideals and the requirements of Connecticut Churchmanship if we neglect the pastoral and missionary work to which they were so earnestly devoted and which they left to us.

V. Bishop Seabury, moreover, was a bishop who taught his people plainly and persuasively, both by spoken word and from the printed page, in sermon and charge and catechism.* It is to be hoped that at least those of his sermons which have been printed may be reprinted and put into the hands of our people for study, for lay-reading in church, and for home reading. They are not antiquated either in matter or in style, and are hardly old-fashioned, except in the sense in which all re-

* His reprint of Bishop Innes's *Catechism on the Principles of the Christian Religion* ought to be better known and studied. It was published with a preface dated at New London, February 12, 1791.

ligious truth and all exhortation to duty are old-fashioned, but are scholarly and clear, thoughtful and interesting. I gather from the part of his diary which I have seen that at his confirmations he preached simple sermons on duty, such as would be based on the text, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." At ordinations he preached, most naturally, on the authority and duty of the ministry; and at other times, as his printed volumes show, he preached clearly and strongly on the Sacraments, or on some topic such as the Lord's Day, or expounded some portion of Scripture, such as a parable from the Gospels. Thus he enforced the laws of duty, while yet he did not fail to teach what I am sure our congregations are not yet tired of hearing, the doctrine of the Church as brought out in Creed and Liturgy and the round of sacred services; and thus he instructed a generation of Churchmen who could give a reason for the faith that was in them and could tell it "to the children of the generations to come."* When some fifty years ago there was a revival of Catholic teaching in England and a new appeal to the doctrine and the practice of the primitive Church, and the novelty, as it was called,

* The Bishop's First Charge (1785) is in large part eminently practical; the Second Charge (1786) touches more on doctrinal questions, but it also dwells on serious matters of religious duty. Together they give an excellent epitome of his teaching. They are reprinted in full in Dr. Beardsley's *Life*, pp. 216 sqq., 267 sqq.

awaked great excitement as well among those who accepted it as among those who did not, Connecticut Churchmen wondered at it all when they came to read the writings of the early Tractarians, because they found in them exactly what they had always been taught and had always believed.* The teaching did not originate here with Bishop Seabury. He gave it a new vigor and brought into it some ideas from the theology of the Scottish Churchmen; but his teaching was that which Cutler and Johnson and Brown had learned as they read the books of English theology in the College Library at New Haven, grafted in their case and in the case of their contemporaries upon a good inherited foundation of Churchly teaching which the sober Puritan ministers of this colony had never quite forgotten; and it was helped and strengthened by the studies of later clergymen and laymen, using among other books those which were sent to parochial libraries by the Venerable Society and by friends in England. From Bishop Seabury this teaching came to his successor and then to the learned and influential Dr. Jarvis, son of the second bishop, the power of whose learning and influence, with but one remove, is felt by so many of us to-day.

* The Rev. (afterwards Sir) William Palmer, in the preface to the second edition of his *Narrative of Events connected with the Publication of the Tracts for the Times*, says that a larger number of copies of the first edition were circulated in America than in England. At the time of the publication there were in the Church in this country only about 1,000 clergymen and 55,000 communicants.

One cannot but fear that, as it has become less necessary for Churchmen to be ever on the defensive, we have ceased a little to study into the reasons of things and to know why we believe our Creed and follow our customs. Yet without doubt, as we still expect episcopal ministrations as Bishop Seabury gave them to the Diocese in his day, and as we use in our eucharistic worship with great thankfulness the form that he brought us, which carries us back both in principles and in words to the uses of the earliest days, so Connecticut Churchmen expect and accept the teachings of the historic Church enshrined in the Book of Common Prayer; and we are reaping part of the harvest that comes to us from the labors of our first bishop when we are taught to hold, and do hold, to the faith and the worship, the doctrine and the discipline of the undivided Church. But here also, as I said in a former case, what we need is not a blind following of a dead example without adaptation to changes of times and manners; it is a living growth as of a tree which puts forth new branches towards the light, and as it grows older adds both to the strength of its trunk and the beauty of its foliage and brings a greater delight and greater service to both God and man. We ought to be better Churchmen, at once stronger and more charitable, than those of a century ago, because we can learn more about the Scriptures and history, because we have had more experience, because our convictions have had time to grow both

wider and deeper. A hundred years from now, if the Lord's Return is so long delayed, those who stand in our place ought to be able to thank us for more than that for which we to-day thank our spiritual forefathers of the last century. Are we, as we reap the harvest on which we bestowed no labor, so toiling that in due time others may enter with joy into our labors?

I ought to add that Bishop Seabury was one who taught the lessons of daily duty in the simple, quiet, charitable, effective way which marks the teaching of the Church when rightly presented and rightly accepted. "Next to a sound rule of faith," says the poet Keble, "there is nothing of so much consequence as a sober standard of feeling in matters of practical religion; and it is the peculiar happiness of the Church of England to possess in her authorized formularies an ample and secure provision for both."* The maxims of John Keble and his brother, Dean Church tells us, "bade men to be very stiff and uncompromising in their witness and in their duties, but to make no show and expect no recognition or immediate fruit, and to be silent under misconstruction." And he goes on to say that such a man as Isaac Williams would have been "satisfied" if he could have attained and could have led others to attain "more reality, more severity and consistency, deeper habits of self-discipline on the accepted lines of English Church orthodoxy."† The words may

* Advertisement to *The Christian Year*.

† *The Oxford Movement*, p. 65.

not describe, but they indicate, the character which grew up here even in those who were forced to engage in controversy. Bishop Seabury could well remember the excitement in New London in 1743, attending the "great awakening," when Mr. James Davenport visited the place for the second time and persuaded some of the people to burn publicly Bishop Beveridge's *Thoughts on Religion* and other books of similar character, and to prepare to burn articles of clothing and other things which they imagined had been to them in the place of idols. People thronged to his father's house—he was then the missionary in New London—"some under these distresses and others surprised at the conduct of their neighbors"; and he brought them, as he himself said, "by cool reasoning and by plain expositions of the terms of reconciliation, to a just notion of the doctrines of repentance and remission of sins."* If the young man needed the lesson, these and such like things—not the least the treatment of the Cleveland brothers in college during his freshman year†—taught him, strong as he was in his convictions and brave champion as he was for the truth, to be humble and considerate, and to seek for himself and for others that type of gentle and unassuming piety which—I hope it is not presumption to say it—marks the true Churchman. All this was not

* Mr. Seabury's letter to the Venerable Society, *Connecticut Church Documents*, i. 196.

† See Prof. Dexter's *Yale Biographies and Annals*, i. 771, ii. 30, 149.

new with him; it must not be allowed to become old with us.*

VI. It is now eleven years since the third of those centenary commemorations in which there were successively brought before us Bishop Seabury's election, his consecration, and the work of his episcopate. We were then reminded of many events in his life, many things which enabled us to understand his character and his work, the part

*A few words may be inserted here as to Bishop Seabury's attitude towards the laymen of the Church. There seems to be at times an impression that he was a man of an ecclesiastical habit of mind, in that sense of ecclesiastical which indicates a narrow kind of clericalism. I do not think that I have ever read that he was accused of this by his own people, that he ever treated the layfolk with neglect or contempt, or that he was any less their pastor and teacher and servant than he was pastor and teacher and servant of the clergy. The statement, often repeated, that he was elected by the clergy in a secret way and without the knowledge of the laity, I believe to be a mistake. The idea that ten clergymen from different parts of the State could travel over bad roads in March to meet at Woodbury, and that either the fact or the purpose of their meeting could be kept a secret, is preposterous; and I have been told by the son of a man whom Bishop Seabury ordained that his father had told him that the meeting was with the knowledge and approval of the laity. And though the Bishop did think that his official advisors should be from the clergy, yet in no way did he ignore the ancient rights of the laity or such additional privileges as they might expect under a republican form of government. There were but seven articles in the "Ecclesiastical Constitution" agreed to by the first Convention of this Diocese; and all but one of these had something to do with asserting or defending the interests of the laity, one in particular allowing a communicant who should be suspended from the Holy Communion by a Presbyter to take an appeal to the Bishop in Convocation and thence to a Council of Bishops. And the first Canons, adopted in 1799, are strict in their requirements of the clergy and really defend the interests of the laity without laying any burden upon them. There is no depreciation of the rights of the lay people in any true Connecticut Churchmanship.

which Divine Providence assigned him in the ordering of the Church in this country, and the debt which we owe him, witnessed by the organization and the canon law of this Church and the liturgical forms which it uses as it offers worship to Almighty God. The centenary of our great Bishop's death has not indeed passed by unnoticed; but it is seemly that we, the members of the Convention of his Diocese, should be in some way reminded this year of his character and his work and moved to give thanks for him and to follow in the ways which he pointed out. In undertaking this duty, I have said little on those special matters which formed the subjects of the sermons in which the fourth Bishop of Connecticut told of what the first Bishop of Connecticut had done and enforced the lessons of his life and his work; "for what can the man do that cometh after the king?" I have barely reminded you of the modest bravery with which he undertook the responsibilities laid upon him by his brethren of the clergy, and of the great influence which he had in securing the unity, the strength, and the catholicity of the Church in this country. I have rather asked you to think of what Bishop Seabury was to this his diocese in the eleven years in which he exercised his episcopate here, as a citizen, as a pastor, and as a teacher; and in all these things how he carried out principles and practices which had already marked the Churchmen in this colony and gave an inspiration to those self-same principles and practices for the

Churchmen in this State; in other words, how he was and is the typical Connecticut Churchman, simple yet grand, accommodating though uncompromising,* with high ideas of the Church and lowly ideas of his importance in it, with wide conceptions of faith and duty, never limiting God's grace and yet sure as to the way in which he was authorized to bid men to seek it, and never teaching privilege in such way as to neglect solemn exhortation to duty or to forget that "the end of the Ministry towards the children of God, towards the Spouse and Body of Christ," is that there be no place left, not only "for error in religion," but also "for viciousness of life." I have ventured to ask you to look at all this in the light of the Lord's words which I read as the text. Bishop Seabury had not to wait for a harvest to grow and ripen; the fields were already white for him; other men had labored, and he entered into their labors. Yet it was not true that he had but the joy of the harvest; a great part of the toil and the anxiety of the sower fell also to his lot; he was both sower and reaper, the one duty overtaking and crowding upon the other. Now, at the end of a century from the time when the death for which he had prayed, sudden, yet not unprepared for, came to him who had thus reaped and sowed in a season of great happiness and great anxiety, we find our work to be largely what he and his fellow-workers

* The adjectives are those applied to him by Judge Shea, in his *Life of Alexander Hamilton*, p. 307.

made it. It is in some ways easy to serve as clergymen or laymen in a diocese where we can gather results from good and true and brave labors of our forefathers in the faith; one danger is lest we content ourselves with what others have done, another lest we forget that we stand for those who are to come in the same relation in which the men of earlier years stand for us. Had they not been faithful pastors and teachers, keeping the traditions which they had received and applying them to the new needs and the increasing knowledge of their day, we should not have had our training in the law of duty and the revelation of truth as they are taught by the Church; had they not been brave and wise, faithful and charitable, there would have been but little harvest for us to reap. Are we studying the spiritual needs of the population of this State, so greatly changed from what it was but a few years ago? are we commending the faith and order of primitive days to our neighbors at the close of this century, not of course in just the same way, but with the same effect, as the Churchmen of a hundred years ago commended them to their neighbors? are we, with labor and if need be with tears, casting into the ground, hard and cold though it often seems, precious seed, in spite of the temptation to keep it and to use it? are we so living and so working, so holding God's truth and so teaching it, that the Connecticut Churchmanship of our day shall be really and deservedly honored and followed by the genera-

tions that are to come? Men and women of high ideals and earnest convictions are looking for the Church that has and that knows it has a history and a ministry and an appointed sacramental system, that cares for the real needs of human souls and instructs them in divine truth; and many who do not know what they want are searching, and searching anxiously, for what this Church can give them if she will. We may not as yet reap our own sheaves, but oh! let us not be content to reap that on which other men have labored! A new generation is crowding close upon us, waiting for that which shall grow from the seed that we have sown and tended; let it not be that it shall find empty furrows or blasted stalks where there should be the beauty of a joyous harvest!

And God grant that the time may not be far off when the number of His elect shall be fulfilled, when he that sowed and he that reaped shall rejoice together, when there shall be no going forth with weeping but all God's husbandmen shall come again with joy and bring their sheaves with them, when we with those who have fallen asleep in Christ shall be made perfect in joy as we look upon the vision of God and find in it eternal truth and eternal life.

Τῷ μόνῳ Θεῷ πᾶσα ἡ δόξα· ἀμήν.

ADDITIONAL NOTE—SEE PAGE 13.

The following list contains the names of the Connecticut men who crossed the ocean for Holy Orders before the consecration of Bishop Seabury. It will be seen that it includes nearly all the ante-revolution clergymen of the colony. Those marked * had been ordained Congregational ministers; those marked † had been licentiates.

The data for this list, it needs hardly be said, have been taken from the valuable works of Dr. Beardsley and Professor Dexter.

Date of Ordination.	Name and Graduation.
1722	*Timothy Cutler, Harvard 1701, returned to Massachusetts.
1722	Daniel Browne, Yale 1714, died in England.
1722	*Samuel Johnson, Yale 1714.
1722	*James Wetmore, Yale 1714, returned to New York.
1727	Henry Caner, Yale 1724.
1731	†Samuel Seabury, Harvard 1724.
1732	*John Beach, Yale 1721.
1733	Isaac Browne, Yale 1729, returned to N. Y.
1734	*Ebenezer Punderson, Yale 1726.
1735–6	*Jonathan Arnold, Yale 1723.
1741–2	Richard Caner, Yale 1736.
1743	Ebenezer Thompson, Yale 1733, returned to Massachusetts.
1743	†Hezekiah Watkins, Yale 1737, returned to N. Y.
1744–5	Joseph Lamson, Yale 1741, captured by French but released.
1745	Barzillai Dean, Yale 1737, lost at sea on return voyage.
1748	†Ebenezer Dibblee, Yale 1734.
1748	Jeremiah Leaming, Yale 1745.
1748	Richard Mansfield, Yale 1741.
1749?	John Ogilvie, Yale 1748; see below (1).
1752	†Ichabod Camp, Yale 1743.
1752	Jonathan Colton, Yale 1745, died on return voyage.
1753	Samuel Seabury, Jr., Yale 1748; see below (2).
1754	*Solomon Palmer, Yale 1729.
1755	†Christopher Newton, Yale 1740.
1756	William Johnson, Yale 1748, died in England; see below (2).
1759	Samuel Peters, Yale 1757.
1759	James Scovill, Yale 1757.
1761	John Beardsley, King's 1761.
1761	Thomas Davies, Yale 1758.
1761	Samuel Andrews, Yale 1759.
1763	Roger Viets, Yale 1758.

Date of Ordination.	Name and Graduation.
1764	Bela Hubbard, Yale 1758.
1764	Abraham Jarvis, Yale 1761.
1765	Ebenezer Kneeland, Yale 1761.
1767	Richard [Samuel] Clarke, Yale 1762.
1768	Abraham Beach, Yale 1757, returned to New Jersey.
1768	John Tyler, Yale 1765.
1769–70	Luke Babcock, Yale 1755, returned to New York.
1770	Gideon Bostwick, Yale 1762 ; see below (3).
1771	John Rutgers Marshall, King's 1770.
1774	James Nichols, Yale 1771.

* Richardson Miner, Yale 1726, went abroad for orders in 1744 with Joseph Lamson ; they were captured by the French, and released ; but on his way to London Mr. Miner died at Salisbury.

James Usher, Yale 1753, whose home was in Rhode Island, was a catechist in Hebron when he went abroad for orders. He was captured by the French and died in 1757 in the castle at Bayonne.

Thomas Bradbury Chandler, Yale 1745, Agur Treadwell, Yale 1760, and Ephraim Avery, Yale 1761, were natives of Connecticut, but they were catechists or teachers without the colony when they went abroad for orders, and returned to work without the colony.

(1) John Ogilvie is believed to have been ordained by Scottish Bishops. Perhaps he should not be reckoned as a Connecticut man ; and only the very beginning of his ministry was in this colony.

(2) William Johnson and the younger Samuel Seabury are so closely identified with Connecticut that their names are inserted in the list, although their fathers at the time of their graduation were not residents of this colony.

(3) Gideon Bostwick returned to Great Barrington, which was ecclesiastically reckoned with Connecticut.

The whole number of Connecticut men ordained abroad is forty-one ; of these, four died before they reached home, and seven returned to work elsewhere. Two candidates died after crossing the sea, before they could be ordained. It is noticeable that all of the forty-three were college graduates.

Of the other colonial clergy of Connecticut, William Gibbs, a native of Massachusetts, was graduated at Harvard in 1731 and Daniel Fogg, a native of New Hampshire, was graduated at the same college in 1764.